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THIRD AND FOURTH ANNUAL
REPORTS
OF
THE COMMITTEE OF
THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA,
IN CONNECTION WITH THE
ESTABLISHED CHURCH OF SCOTLAND,
APPOINTED TO CONDUCT THE
FRENCH PROTESTANT MISSION
IN
CANADA EAST.

July, 1845.

MINISTERS ARE EARNESTLY REQUESTED TO BRING THE
CLAIMS OF THE MISSION BEFORE THEIR CONGREGATIONS.

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R E P O R T .

YOUR Committee, appointed to conduct the French Protestant Mission in Canada East, Report : * that in directing the operations of the last year, they have endeavoured to follow the same peaceful and unobtrusive course that previously distinguished their proceedings. Impressed with the magnitude and importance of the work intrusted to their management, and convinced of the utter inefficiency of human wisdom and power to remove the errors and superstition in which so many of their fellow creatures are involved, their recourse has been “to God, and the Word of his Grace.” Had they assailed the external corruptions of Romanism, before the strongholds of educational prejudice were removed—before the light of life was introduced into the mind, and the seeds of divine truth were sown in the heart—the attempt, questionable in all circumstances, and inexpedient in the present state of society, would have raised up the most formidable opposition, without, it is feared, bringing men to reflect on their condition as dying sinners, and to depend on Christ alone for salvation. They have accordingly carefully abstained from an aggressive course, but have endeavoured to hold forth the lamp of revealed truth alone, to guide the erring to Heaven. They have attempted to sow the seed where-

* The Annual Report for 1843-4, read before the Synod, was not printed. The substance of that Report is incorporated with the present.

ever they have found a heart to receive it, and looked to Him who giveth the rain in its season, that he would plentifully pour out the influence of his Spirit, to make it spring up and fructify. They have not been without some pleasing evidences that God is working through them to the praise of the glory of his grace. They have met with many discouragements and some disappointments, but they have to thank God, that their labour has not been altogether in vain.

The prospect that opens before them, they are sorry to confess, is more dark and discouraging than it has yet been. In the last printed Report, they complained that the congregations within the jurisdiction of the Synod paid no obedience to your injunctions, to contribute to the funds of the Mission. The complaint has to be reiterated. Nay the painful impression is forced upon the mind, that the scheme will dwindle into insignificance, unless a more general interest is taken in its success; and the record will be all that will remain, that the Synod beheld a wide Missionary field spread out before them, and were not altogether insensible to their responsibility—that they engaged in a noble undertaking, but failed to prosecute it with a vigorous zeal; and instead of aiming at sending into every part of the country Missionaries animated with divine love, to preach the Gospel of the Grace of God to the multitudes that are systematically excluded from the fountain of Divine Truth; they even left those to whom they imparted a savour of divine things, without the means of becoming thoroughly instructed in the knowledge of Christ, perhaps to return to their former superstitious practices, a condition there is much reason to fear that comes under the predicament of those whose “last state is worse than the first”.

Will it be believed, that of the 94 Congregations on the Roll of the Synod, during the year 1843-4, only 27 have contributed to the funds of the Mission, while 28 have contributed nothing since its commencement. If this apathy continues, it would be better to leave the streams of Christian benevolence to flow through other channels ; better that the Synod should leave the work it has aspired to perform, to others who are more faithful to their Divine Master, and who are more willing to unfold to an ignorant and superstitious people the living oracles of God.

The greatest obstacles which your Committee have encountered have arisen from an unjustifiable negligence in supplying the necessary funds, for accomplishing the work. This fact testifies that we have been unfaithful stewards to him who hath said, "the silver is mine, and the gold is mine", if it so be that this Synod really believes, as it has repeatedly acknowledged, that the work is the Lord's work,—and if that work has been conducted, as the Synod has repeatedly declared it has been, in a satisfactory manner. Perhaps all has not been done by your Committee that might have been done by them, but they hope it will be found they have not been altogether unfaithful to the trust committed to them. In their financial arrangements, especially, they have been as economical as a prudent regard to the interests of the Mission would allow.

In the general charge of indifference to the interests of the Mission which your Committee have felt it their duty to make, they would enter an exception in favour of some congregations who, it will be seen by referring to the index, have been truly liberal in their contributions. At the same time, they are sorry to remark that with the exception of

Peterboro', Sarnia, and the United Congregations of Dundas and Ancaster, no contributions have been received for the years 1843-4, from any of the congregations whose Ministers have separated themselves from the Synod. As the arrangements for that year, which have involved the Mission in considerable expense, have been gone into with their full concurrence and promised support, it is to be hoped they will feel morally bound to contribute to some extent to remove the present incumbrances, and the more especially as the object of the Mission is divested of those considerations which led to the late unhappy disruption of the Synod. Your Committee, however, express their fear that the burden of past obligations, as well as making provision for the future, must rest entirely with the Synod ; a circumstance which, it is to be hoped, will stimulate every member to increased exertions, and to make up from the beneficence of their own congregations what may be lacking on the part of others.

Your Committee, impressed with the importance of connecting with the preaching of the Word, the religious education of the young, directed early their attention to this subject. After some vexing delay, they succeeded in obtaining the services of Mr. N., as stated in last Report. He arrived early in August, 1843, and entered upon the duties of his office, so soon as a few scholars could be assembled. He appeared qualified to give instruction not only in the Elementary branches of education, but also in some of the higher departments of literature; but was unfitted for the special business your Committee desired to commit to him, which will appear from certain papers, which they beg to submit, without more minute reference to the case.

How far we are prepared to enter on this department of Missionary work, or how far the minds of the Canadians are prepared to receive education at the hands of those who have the professed object in view of destroying their superstitions, and enlightening their minds in the knowledge of the Gospel, cannot be fairly ascertained. From the complete failure of the experiment we have made, we are forced to confess, that the school was productive of little benefit, while it added considerably to the expense of the Mission. The few scholars that had been collected soon withdrew, some from indifference, some from a suspicion of interference with their religious opinions, some, perhaps from other causes. Both from the temper of his mind, and constitutional indolence, the result of advanced age, and perhaps the long indulged habits of a country Popish Priest, Mr. N. was found utterly unqualified to remedy these evils, or recruit his diminished classes. A stranger to the people, and utterly averse to domiciliary visits, he looked to the Committee to do every thing for him, except to teach; complained that he had not thousands to hear him preach, and that he was not frequently called to discharge that duty—a duty which from the want of mental energy, spiritual zeal, and clear and extensive views of Gospel truth, —he was but ill qualified to perform. He resigned his engagement about the beginning of May, which was gladly accepted; a sum of about £15 was then due to him; he claimed more, and entered into a suit at law for the recovery of the whole amount he alleged to be due to him. The matter was ultimately settled, he consenting to give acquittance on the reception of the lesser sum.

As stated in the unpublished Report of last year, your Committee purchased a lot of ground, with a house erected

thereon, in a central part of the city, for the sum of £350, of which £220 were paid at the passing of the deed of sale, and the remainder to be paid in equal instalments of 9 and 18 months. There has been also paid £25 of commutation dues, and about £26 for repairs and benches. The deed of property is in the name of the convener of your Committee, to hold the same in trust, and to be made over by him to Trustees, whom the Synod may duly appoint. Your Committee would recommend that the Trustees be the Ministers of Montreal, in Connection with the Church of Scotland, and one of the Elders (elected by the Presbytery of Montreal) of the French Protestant Church, and their successors in office. The first instalment was paid out of the handsome donation of £142 from the Female Benevolent Societies of Montreal, in connection with the Church of Scotland, and the contributions received by the Missionary in Canada West. From the notes of his proceedings on this occasion, your Committee submit the following extracts:—

“I have now to explain to you the success, as well as discouragements, I have met with in Upper Canada, in the excursion I was empowered by the Presbytery of Montreal to make for receiving contributions for the erection of a Chapel. I left home for that purpose on the 13th March last, and my intention then was to visit successively every Presbyterian Congregation on my way to Toronto; but the unfavorable state of the weather, the bad roads, as well as some particular circumstances, constrained me to forego my original plan, and, in some measure, to be guided by the circumstances that might occur. The first place at which I stopped was L——: the Minister being at Montreal, I was obliged to proceed to C——, There I could not do any thing immediately, for, on the preceding Sabbath, a collection was made in aid of the funds of the Mission; and Mr. U. advised me to go forward, and that, on my return, he would make some new efforts for the object of my visit. He explained to me also that it would be better

to proceed without delay to Kingston, as the season was so far advanced, and the winter roads breaking up. Convinced of the soundness of his advice, I set off the next morning, and arrived at Kingston on the 16th March. I went directly to Professor C., who kindly invited me to take up my abode with him. In the afternoon I was introduced by him to the Rev. Mr. M. Circumstances here also were not particularly favorable, a collection having been recently made for the Mission, and many others were in progress for objects of the first importance. Therefore I was advised to go on my way, and that on my return they would make another collection for me. The 18th, I went to the Government House, to request an interview with the Governor, but being told that I could not see him till Wednesday, I resolved to wait till that day, that I might plead my cause with His Excellency. On the 28th I obtained an audience, received £10, and had the honor of an invitation to dinner. On the next day I left for Toronto, and arrived on the 23rd; I went directly to see Mr. B., and shortly after being introduced to Mr. W., was invited by him to take up my abode at his house. Here we found that a collection had been made for the Mission, and two others were immediately to be taken for other purposes; nevertheless Mr. B. having consulted with some influential persons, it was agreed to take up an additional collection in the Church, as well as solicit private contributions. To effect this we formed a plan—that a public meeting should take place in the Church in the evening, which should be announced in the newspapers. Mr. B. was to explain the object of my visit, and the end I had in view—some extracts from my Journals were to have been read, and I was to make some other statements, with a view of awakening an interest in the cause: a collection was to take place, a subscription list opened, and all friendly to the cause invited to subscribe. This meeting was fixed for the 8th April; consequently, I thought proper, in the mean time, to proceed with my work, and visit Hamilton and Niagara. On the 28th I left for Niagara, and arrived same day—went immediately to Mr. McG., with whom I remained. The weather was so bad that I was unable to prosecute my work. The 31st, (Sabbath) Mr. McG. requested me to give from the pulpit some details of the Mission, and of the condition of the Canadians in general; and, that it might be understood by all, to be in English. Several persons told me that this Congregation took a great interest in my Mission; nevertheless Mr. McG. deemed it inadvisable to take a collection for my Mission, as a deputation from the Free Church was immediately expected

to receive the contribution of their funds; notwithstanding he promised that he would make a collection for me by-and-by. The state of the roads prevented me from proceeding thence to H——, and therefore I returned to Toronto. On the 2nd April I embarked on board a Steamer for H——, where I arrived the same day, and went directly to the house of Rev. Mr. G. I had scarcely entered when he put many questions to me respecting a letter written by Dr. M. to the Convener of the Colonial Committee of the Church of Scotland, in which it is said I continue to adhere to that Church. First of all, I observed to Mr. G. I could not see that my connection was different from his own, since I had not formed any new connection, neither broken the one that unites us; and my desire was to be considered as the Missionary Agent of the Synod of Canada, and under its jurisdiction. On the evening of my arrival there was a religious meeting in Mr. G's. house, and the same questions were again put to me. On the 4th Mr. G. went with me to Dundas: we passed a great part of the day with the Rev. Mr. S., who appeared very favorable to my project, and promised to make a collection at a time that he would judge most convenient for that purpose. On my return, Mr. G. assembled his session, for the purpose of putting the same questions as before. I repeated my desire was to continue to be employed by the Synod of Canada, and to depend on this body. But, at the same time, I felt constrained to tell them that I had not been authorised to argue on the constitution of the Church, and its government, but to ask help to build a French Protestant Church in Montreal, and this help I asked as the Missionary Agent of the Synod. But Mr. Gale having manifested a desire to hear me explain the progress of my work — my trials as Missionary — and having told me that those present knew only the existence of my Mission, I acceded with much pleasure to their request. After that, the Session resolved that they would make a collection for me before the meeting of the Synod.

“Some days after I received in Toronto the following document, being a Minute of the Session, accompanied with a letter from Mr. Gale.”

* * * * *

“Having returned to Toronto on the 5th instant, I met Mr. L., Mr. T., and Mr. B., who expressed themselves very friendly to me and to my cause. The 6th Messrs. L. & B. came to my abode, and told me that having considered the plan above stated, they thought it would be better that I might make contributions from among those individuals who were friendly to the cause, without any other formality. The rea-

son which they gave for this change was that they feared that some person would put some questions to me, to which I would not be able to answer without prejudice to one party or another. I told them I would reflect on this plan, and would tell them what I would think of it. *

* * Mr. B. sent Mr. L. to me to tell me that he would announce from the pulpit that I was here, and would propose to make collections for the erection of a French Protestant Church in Montreal. That he would willingly also next day make some visits with me in furtherance of the object. I accepted his proposition. Finding so many difficulties, I thought proper to take the liberty to announce my visit to the Congregations on which I proposed to call."

"On that evening Mr. B. read to his congregation a part of my last annual Report, and told them that I was authorised to make a collection for such an object. Next day he went with me to three or four houses. Mr. T. succeeded him, but as he was not well acquainted with the city our progress was very slow. Next day Mr. S. had the goodness to take the place of Mr. T., but unfortunately he could not give to me more than two or three hours."

"On the 11th, Dr. B. having arrived on the preceding day, went on board a steamer with Messrs. B., G., B., with some laymen, for H. On the same day I embarked for K. On the 12th I wrote to M., to P., to G., and B, to announce my proposed visits."

"On the 14th I preached in St. Andrews Church, K., in the evening, in the French language. As the meeting was numerous, and as several of those present, I apprehended, had not a perfect knowledge of the French language, I gave them, after the sermon, some details of the state of the Mission, and its prospects; afterwards a collection was made, which produced £9 3s. 6d. On the morrow I proposed to make some visits, but having heard that some ladies had circulated subscription lists in my favor, I abandoned my project. Mr. M. being sick, he was unable, as he had a strong desire to do, to introduce me to the principal members of his congregation. On the 17th I left K. for G., but the Captain of the Steamer having told me that the Rev. Mr. G. was in K., to await the arrival of Dr. B., I thought it would be useless to go there, so I proceeded to B. On arriving I went to Mr. C., but having been introduced to Judge M. in the afternoon, I was invited to take up my abode with him. On the 18th Mr. C. made some collections with me in the village. On the 19th I went to P.; stopped with Rev. Mr. W., who introduced me the same day to the Rev. Mr. B. As my time was so

short, we agreed to make a collection immediately, and on Sabbath evening to have a special meeting, to explain the state of the Mission, and a collection taken after that. 21st: a meeting was held in the Church, at half past six: after praise, and prayer by the Rev. Mr. W., I gave all the details of my Mission, especially the progress of the work in Q., and of all our prospects. Mr. W. added some remarks, and afterwards the collection was taken. 22nd: Mr. W. and I terminated our visits in P. Next day I returned to B., not having been able to go to B—n on account of the bad state of the roads. Met Dr. B. at P.: travelled with him to C. Heard him in the evening exalting the section of the Church to which he belongs, and villifying those from whom he had separated; and exorting strongly those who heard him to join the Free Church, as he calls her. As I had my abode with Mr. U. I was introduced to the Dr. in the evening. * * * Mr. U. takes a strong interest in the cause in which I am embarked, but he advised me not to attempt at that time to make a collection in C., neither among the Churches in G., because the agitation produced by the arrival of Dr. B. was so great that I would have many disappointments, and little success. On the next day I departed for M., where I regret to say I found some causes of sorrow. However, I shall abstain from entering on this subject, trusting that Dr. Mathieson will reveal all to you."

In connection with the above extract, the Committee beg leave to submit the following extract from a letter, dated 27th January, 1845, from the Rev. Dr. Mathieson to the Convener of the General Assembly's Committee on Colonial Churches:—

"Dr. Burns has, I am told, affirmed, in a report of his proceedings in America, that this mission is utterly unworthy of support; that he had been favoured with a sight of the journal of the missionary, which was utterly childish; that it was the intention of those in the management of the mission to send M. Lapelletrie to Britain to raise contributions, against which he (Dr. Burns) took the liberty of entering his caveat. The Doctor did not venture while he was in Montreal to be so explicit in his calumnies, where he knew he would have met with an immediate contradiction. I have been given to understand that he indeed went as far as he could well go in *insinuating*, what he ventured afterwards, it would appear, more boldly to state. But he only disgusted many of those

who heard him, and I do not think his averments will have much weight with those who will take the trouble of inquiring into the state of the mission. That it is unworthy of support, can only arise from the object designed to be accomplished being improper, or the agency being inefficient, or the management being egregiously wrong. The first of these grounds, I am sure, the Doctor will not assume. The second will speak for itself, and had the Doctor only made that inquiry, which a man of observation and candour should have done, and applied to authentic sources of information, instead of listening to the reports of enemies to the mission, he would have hardly ventured to make the unqualified assertions he did. The journal of the missionary he did not see : he only saw a few brief notes of a journey to the Western Province, which he had taken as memoranda, to be afterwards expanded. Had the Doctor been favoured with a perusal of M. Lapelletrie's journal, he would have found, it is true, some things he might consider childish, but many things both interesting and important—much that might have convinced him that the genius and talents of the writer were not so despicable as he represented them ; and that the zeal and perseverance of the missionary in his work were little, if anything, inferior to the Doctors's own, and these were not inconsiderable, he himself being judge. Or had he but set his eye on the appendix to the Second Annual Report, he would there have found some extracts from the missionary's journal, as deeply interesting to every one but himself, as any thing to be found in his report. With respect to the statement, that it was in contemplation to send the missionary to Britain to raise contributions, it must surely have been a mere dream of the Doctor's, no such thing having entered into the contemplation of those in the management of the mission until it was suggested to them by the Doctor's report—a suggestion which they may by-and-by avail themselves of. It is cruel and unchristian that men professing to be servants of Christ should injure, through sectarian feeling, institutions designed to spread the knowledge of the gospel : and criminal, when there is so little ground for animadversion as in the present instance."

Notwithstanding the opinion expressed by Dr. Burns, of the qualifications of your Missionary, your Committee report their entire satisfaction with the manner Mr. Lapelletrie has conducted the important work committed to

him; and that he has calmly, prudently, and perseveringly pursued his course in the face of much obloquy and opposition—opposition, we are sorry to say, made by some who profess to be friendly to the general objects we have in view, but who are hostile to our Church, and jealous of her operations; indeed it has chiefly been confined to some of those who have similar objects in view with ourselves, and consisted in such misrepresentations and expressions of envy, as naturally arise when one says, “I am of Paul, and another, I am of Appollos.”—Such secret persecution, which, from its slippery and snake-like qualities, could not be laid hold of to be crushed and destroyed, had a pernicious effect, although not to an extent that corresponded to the industry with which the poison was applied; but, being unchecked, it soon manifested itself in a more malignant form. One, from whom better things might have been expected, stated to some Canadians, who attended Mr. L’s. ministry, that he (Mr. L.) could not be expected to convey spiritual life to them, seeing he had attached himself to a corrupt Church, from which 700 ministers had gone forth, that they might not countenance her in her sins,—nay, he even more than hinted that, in his opinion, Mr. L. himself was an unconverted man, and, consequently, could not be an instrument for conveying divine grace to them.

It is not the province of your Committee to answer these gross misrepresentations and calumnies. But they cannot help lamenting, that the minds of those on whom the light of divine truth had newly dawned, should be distracted with matters with which they have no concern whatever, and the knowledge of which, could not possibly tend to their Christian advancement. At the same time, such

calumnies cannot fail materially to injure the cause, by furnishing those who are from system opposed to the spread of Bible truths, among the people, with an effectual weapon to counteract Missionary exertions. God hath promised that he will preserve by his special providence the fountains of salvation unpolluted, for the sanctification of his Church, until the end of the world; but he hath not promised to preserve immaculate, the instruments by which the waters of life are diffused abroad; and it would be unreasonable and unscriptural to limit their healthful influences to the moral purity of the dispensing instrument. "We have the treasure in earthen vessels." Yet we rejoice that we can give an unqualified testimony to the fitness (humanly speaking) of your Missionary for your work. The best refutation of the rash surmisings that have arisen is the inability of those "who watch for his halting," to affix a definite stain to his character. His labours of love, and they are many, are the best evidences of his Christian conduct,—his success in winning souls to Christ, the best proofs of his prudence, piety and zeal. Even if fewer had been brought to the light of life, through his ministry, than have been, we would have cause to bless God, that he had prospered his work, when we call to mind the prejudices to be overcome. The general ignorance of divine things that prevails, and the various obstacles that result from the influence of ecclesiastical superiors and friends, we can hardly look for many bold and consistent witnesses for the truth, from among the victims of spiritual despotism. Yet let us rejoice that in the face of all these obstacles, many hundreds have had the gospel of the grace of God preached unto them, by your Missionary. And bearing in mind

the promise, that God's word shall accomplish that for which it was sent, let us not abandon our work in despair because some have drawn back after having witnessed a good confession. That some have become indifferent, after having shown much zeal,—that even some have assumed a hostile attitude, to whom we should have naturally looked for encouragement and support—such difficulties we must expect—such difficulties in the strength of God we may overcome. They call for more energetic efforts—they demand unwearied perseverance. We have but entered on our work—we are but sowing the good seed of the word. It would be unwise to look for ripened fruit in the spring time of the year—let us take courage remembering the promise, “he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him”.

As the best means of putting the Synod in possession of a correct view of the state of the Mission, the Committee submit the following extracts, from the Quarterly Reports of the Missionary:—

FATHERS AND BRETHREN :—Three things appear to me necessary to ensure the success of Christian enterprise—and when I say Christian I mean, a work that must depend above all things on the divine blessing First—That it may meet fully the existing necessities of the case that calls it into operation. Second—That it may find sympathy, and excite a general interest. That it be directed to what is practicable, and what promises to be attended with abundant success. I thank God the evangelical work in which I have the happiness to be employed, comprises the above mentioned essentials First of all it is adapted to the real necessities of the people, for whom it is designed, and the field of labour tends to increase. Some days ago, this work was circumscribed within a narrow circle, but to day I am able to announce that there are many souls in Q. and others in L. who esteem themselves happy to be included in its operations. But I will, instead of attempting to describe the

work that has been going forward, give you some extracts from my journal as the best means for enabling you to trace its progress and perceive its advancement.

About the end of last year, I received a letter from Quebec inviting me to go there to baptize two French Canadian children, and to administer the communion, if I deemed it befitting, after becoming better acquainted with the religious state of the French Protestants there. Sometime after this, having put my house and congregation in order, I went to Quebec, where I held a prayer meeting on the day of my arrival in the house of a Swiss Protestant. On the following day, the Lord's Day, I had Public Worship in the school house of St. Andrew's Church. On Monday; and the following days, I visited the French Protestant Families individually, for in Quebec there are some of the descendants of Protestants who fled from their native country during the religious persecutions. I visited also some Canadian families who have lately embraced the Gospel. On Friday, I preached to so large a congregation that my heart was filled with joy and gratitude to the Lord. This day I invited to the Lord's Table, which would be spread on the following Sabbath, all those who felt delivered from the malediction of the Divine law by the blood of Christ. The Sabbath being come, I preached to a still more numerous congregation, and immediately afterwards administered the Lord's Supper to five Canadians, and seven French Protestants. Dr. C. administered the same holy rite to some English who felt it their duty to symbolise with this infant Church; six Ministers of our Church were present, four of whom joined in communion, the other two being too late. In the evening I had Divine service, and the place was so crowded that many were obliged to stand. I was so deeply impressed upon the occasion, that I could hardly resist their urgent entreaties to remain a little longer with them, notwithstanding the claims of my own congregation in Montreal. Sometime after my return, I received a visit from one of the French Protestants of Quebec; he represented to me the eager desire of the converts there to see me again, that I might put in order the work I had begun. Some time afterwards, I also received a visit from one of the French Canadians, who showed me the need they had of my assistance.

I then decided on going to Quebec, which I did a few days afterwards, having arranged with Mr. N. to keep up Divine service in Montreal constantly in my absence. I remained there two months, preach-

ing regularly three times a week, and sometimes five. When I arrived there, the number composing the congregation was twelve, when I departed twenty-three. Before leaving them I administered the Lord's Supper to fourteen, in St. John's Church; four others were to have joined but were unavoidably prevented. Another prospect no less interesting opens upon us; sometime ago I learned that some French Protestants, Swiss and Germans, were settled in L., who proposed to build a Church, and were anxious to receive from me a visit. Mr. R. who is Seignorial Agent, and a Swiss Protestant, wrote to me on the subject. Happy to have an opportunity of doing good in my way up to M. I agreed to their proposal, but the weather was very severe. I was unable to proceed farther than St. Nicholas the first day. I passed two days there in the house of Mr. H., who requested me to make family worship morning and evening, at which two Canadians employed by him were present. On Saturday I pursued my journey and arrived at Mr. R's. in the evening. Here I was introduced to some Roman Catholics and some French and Swiss Protestants, and had some interesting conversation with them on religious subjects. On the following day, (the Lord's day) I preached in Mr. R's. house to a pretty numerous congregation, composed of French, Swiss, German and Scotch, and in an adjacent room there were some Canadians, R. C. In the evening I was able to enter particularly into religious conversation, with Mr. and Mrs. R. I learned from them that three individuals who had been Protestants had become Roman Catholics, which is to be ascribed to the want of religious ordinances. One of them is since dead—two removed to Montreal. Mrs. R. also told me, that being similarly circumstanced, she was some years ago inclined towards the church of Rome. This induced me to speak with her on the matter of true religion and its efficacy; after that she opened her heart to me, and told me she felt her need to be under the influence of such religion. Both she and her husband expressed great anxiety to have a congregation formed and a church built there, and to have a minister settled among them. I made known to them my desire to assist them, and endeavoured to show them how in some measure I was able to do so. Mr. R. agreed with me, that so soon as Mr. J. the Seignior and a Protestant should return from France, to let me know whether this project can be accomplished, as he can do nothing without Mr. J's. consent. On the following day I left Mr. R's. house, who has shown me the care and affection of a father. Mr. R. sent me to T. R., from thence I returned by stage to Montreal.

By these details we can easily see that there is no lack of work. My sphere of labour is so large I cannot embrace it. We can see also that this mission has not been formed on fanciful projects; and that a sphere of labour wider than with our utmost efforts we can supply, has fallen to me. Yet Brethren, I am persuaded that did you only announce to your congregations, how many are perishing for the lack of knowledge, which it is in their power to supply, it would not be long until the mission would be prosperous and flourishing. I have the evidence of this in what has been done in Q., and the efforts which the congregations there have made, to establish a branch of the mission in that City, and I cannot refrain from saying that it is truly afflictive that most of those who profess the same doctrines, and follow the same mode of worship with ourselves, are ignorant of these joyous facts, which are carried only to a small number. If the others hear any thing it is generally from the enemies of the mission—from the jealous—and the lukewarm, from those who take delight to speak of the obstacles and difficulties of the work, and seldom of the great things that God hath done for us. Thus, a great part being ignorant of the cause of the propogation of Christianity among the Canadians, which is pleasant and edifying in its nature, as it is beautiful in its success, how should they be able to take part in it? It would be necessary to find means to familiarize them with the work—a work sufficient to awaken the sympathies of every heart imbued with Christianity—imbued with humanity—my design is not to represent to you necessities that you will not be able to satisfy, neither to excite hopes that you will be unable to realize, but I am fully persuaded that you know better than I do, that the missionary work is the work of the Church—that it is their privilege as well as their duty, and that it is intimately connected with their own prosperity—with their awakening and progress in the spiritual life, therefore I sincerely hope that all I have said here will have no other effect than to excite you to give us as much as it is in your power, the means to make it grow and to extend the influence of this work of love.

From Report of August, 1844.

The eloquence of facts is what alone you expect from me, and what alone I am able to offer. To tell you how the work in which I am employed prospers, in what spirit it is conducted, what good it produces, and what advantages society derives from its operations, are, I think, all that I have at present to do.

There is no need to tell you that my way has not been always sweet and uniform ; I have had my miseries, my disappointments, and my storms. It is due to truth to declare that my miseries have been sometimes so heavy and painful as to discourage my heart, and shake my confidence — sometimes by people who make a profession to be zealous for the advancement of the Kingdom of Christ, but being devoid of prudence and wisdom, and charity, they have rendered my burden still heavier than it can be borne ; sometimes from the falling away or the removal to a distance of some of my small congregation ; sometimes evils of another kind, arising from sources which I ought not to have expected. But above all, what has been most painful to me, and most prejudicial in the opinion of many, is the reviling of my public conduct, of my work in the city, and the Church to which I belong — as well as my small congregation — and *that*, because I have refused to lend my aid to form another sect. * * * * *

I shall tell you that I have sought in this City the souls of those who are without God in this world. I have exhorted many of them with affection, with perseverance. I have laid hold of every circumstance that appeared to me favorable, to give them confidence, and to make, above all, an impression on their hearts. I have often spoken to them of their condition as sinners ; of the righteousness of God, and of the holy and just demands of his law. I have presented to them Jesus Christ as the only place of refuge — as the only propitiatory sacrifice — as “ the Lamb of God which taketh away the sins of the world ”. I have told them, that he is the friend of sinners, in whom Peter, Paul, and the Virgin Mary have believed, and by whom they are saved. Although I am not able to announce to you any positive conversion, shall I tell you my efforts have been useless ? No. Shall I ask you is it unnecessary to continue this work ? No. On the contrary, since the promises of our God are immutable, I feel now more than ever the need to call with humility, but with earnestness, the attention of all those who love the Lord Jesus to this work of faith, and to ask their assistance, that I may be able not only to continue it, but also to triumph over all obstacles and disappointments, to the glory of God, and the praise of His holy word. Notwithstanding, if I have nothing great to show to the eyes of the flesh, I am able still to prove that God has blessed the work to some extent, and has made me in his hand an instrument of his blessings. I shall present in illustration of this remark some extracts from my journal.

* * * * * In the first house into which we

entered, I saw a Canadian girl about twenty-two years of age. She told me her mother, (who was at the time absent,) had often thought of visiting me, but was afraid to do so, and would have been glad of this opportunity of conversing with me, had she been at home. I put some questions, with a view of ascertaining whether they had any knowledge of the Gospel, but I saw that they were strangers to the record which God hath given of his beloved Son, as well as to the promises which he has made to us in him. Only I heard that the Mother frequently read the Bible, and that her Sister, who resides in the United States, had become a Protestant. I gave my address, and invited the Mother to call upon me. Next day she visited me, and I heard from her what follows : Her father was a French-German Protestant, her mother a Roman Catholic. The father, to all appearance, was not pious, but had some strong prejudices against the Church of Rome, with the errors of which he was acquainted, and therefore desired that all his children might be Protestants; but the mother, being bigotedly attached to her Church, opposed strongly the wishes of the father, and as the children saw that the mother was devout, and the father mocked at all religion, they thought it was their duty to listen to and follow their mother. "Notwithstanding," she continued, "we read the Bible, and my sister has since enjoyed the fruits of these exercises, so that she has been convinced of the errors of Romanism, and joined a Methodist Church in the United States. For me, the people sometimes also call me Protestant, because, as you ought to think, it was impossible for me, after having understood a little of the Holy Bible, to pray to Angels and Saints. I pray to God and our Lord Jesus Christ." Here I tried to make this poor woman understand the state of the natural man in the sight of God, how sinners can obtain his pardon and enter into communion with his spirit. All that I said to her appeared to give her pleasure, but I was still able to distinguish that she was not yet fully persuaded to embrace the salvation which the Lord Jesus has purchased with the price of his precious blood. And then this declaration of the Gospel came to my recollection, that it is not in him who runs, but in God who sheweth mercy, and I prayed in my heart that God would accomplish his own work in the heart of the poor woman, and then the important truths that were announced to her might be blessed. But still I have the satisfaction of saying, that though she has not embraced the promises, she has had occasion to render her testimony to the word of God, and to contend against the superstition and idolatry of the Church of Rome. For example : some days ago some Canadians

asked her why she did not go to St. James Church. "Because I suffer too much to see you prostrated before the images with which the Church is filled." "Is it not good to have the pictures and images of the Saints and Angels?" "No; and it is *impossible* to have the portraiture of the Angels, because they are *spirits*." "But," they added, "you can have without sin the portrait of one of your family!" "Yes," she said, "but it would be a sin to kneel before it." "O! you are a Protestant," said the other, and departed. In another house into which I entered I made the acquaintance of a Canadian, who has been many years in the U. S., with whom also I conversed of the important truths of the gospel, and since that he has frequently visited me. He has two sons and two daughters all able to read, and they like to read. I therefore lend to them such books as I think fitted to instruct them in the way of salvation.

Secondly.—I shall note a fact, which proves evidently that the Lord has a work begun among the Canadians. Some days before my departure for C. W., I received a visit of a converted Canadian from Champlain, and who had come to Montreal, to see his relations. He told me the following story:—"I am come to see my aunt and cousin, but as I have changed my religion, as they say, I have not been welcomed by them, neither by my former acquaintances, and so much so, that I have been obliged to take up my abode in the house of a pious English family. Nevertheless, I have continued to visit them, that I may do good to them if it be possible. Saturday last, being alone with my cousin, I wished to embrace the opportunity afforded me of speaking to him of the Gospel. I was not able to tell him much, he called me a d—d renegade, and such like names. I did what I could to appease him, and partly, at last, succeeded. Then I tried to prove to him that I was not what he thought me to be, and as I was about to prove to him by the Word of God that I was neither accursed nor damned, he said 'will you come to my Lord the Bishop? he will prove to you that you are'. I saw him so positive that I accepted his proposal, and we went directly. Arrived before the Bishop, my cousin kneeled down, and after having received his blessing, rose up and said, 'My Lord, I bring to you one of my Cousins, who has changed his religion, that you may prove to him, as I have told him, that he is accursed.' The Bishop said, 'O! you must not say so, my child. There are many Protestants, in various countries, and amongst them there are very honest people: we cannot tell, and we must not say that they are accursed and damned.' 'I was sure,' said the convert to the

Bishop, "that you would not say that I was damned, for that cannot be proved by the Word of God." "What do you call the Word of God," asked the Bishop. "The Holy Bible," answered the Canadian. "Well who has told you it is the Word of God?" "Do you not believe that it is?" "I do not say whether I believe or believe not. I only ask who has told you that it is." "I have not only heard but I have felt that it is truly the Word of God, because it has enlightened my understanding, and made me truly know my Saviour." To the hearing of these words the Bishop remained for a moment silent. He looked at the Canadian, took one of his hands in his own, and said to him with affection, "I see my child that you have attended to the welfare of your soul, but I am grieved to see you still in the errors, and some very dangerous errors. How is it possible, my child, that you have not been able to understand that the Protestant sects cannot form the Catholic Church, since these sects are divided, one against the other, and any one of which has no sympathy nor common feeling with those from whom they differ." "Ah," said the Canadian, "that does not spring from their principles, but from the natural corruption of man, but in many things we are more Catholic than yourselves." "Sir, what are you then," said the Bishop, smiling. "Before I answer your question, I shall ask the permission to put one to you. Do you believe it to be our duty to burn the Holy Scriptures?" "No, without doubt, that is not our duty." Well, the Father Telmon, as you call him, is he a Catholic, who has burned 400 Bibles?" "O! those Bibles were bad." "Have you read them all," "I would not have been able to do it." "Nor the Father Telmon," answered the other", and though he had been able, he would not have put himself to the trouble, but he has burned them in spite of that." "Very well," said the Bishop, "I see there have arisen prejudices in your heart against the Catholic Church, therefore it is useless to speak longer with you, notwithstanding, I wish to know to what denomination you belong." "I belong to the Methodists." "Well, you do not know, probably, that 400 years ago this sect was not in existence." "I know very well," said the Canadian, "that their religion is found in the Bible, and that yours is not found there; therefore, it is older than yours." "Enough, enough," said the Bishop, "go and pray, that you may be enlightened." "O! he does pray," said the other Canadian, who had been listening with deep attention, "he prays, but not to the Virgin Mary." "I cannot hear you longer, said the Bishop, go, and may the Lord have pity on you and bless you." This Canadian afterwards told me that if I was

willing to preach in the Methodist Chapel, Quebec Suburbs, that he would bring many Canadians to hear me. I agreed with him to preach the evening before my departure, which I did. There were present 15 Canadians and many others who understood French, who came to encourage the others. After the meeting, I spoke to several of them, and I was much pleased with the attention manifested by them.

Thirdly.—I have had another favourable opportunity of recommending the Gospel to the mother of L. B., of whom I spoke in last annual Report. She told me that two or three months ago, a Priest of the city went to her house and commanded her to send away her children, since they would not return to the Church of Rome, and that she must not suffer them to put their feet within her door. “Mr. Cure, you command me to commit an atrocious thing: if I was sending away my children, it would expose my girl to corruptions, and misery would drive her to the most wicked life.” “I should prefer, said the Priest, to see her plunged in vice, than to see her where she is, because there would be some hope.” “It is horrible,” said the woman, “and it is very certain I will not do what you desire me.” “Well, you will not approach to the Sacraments.” “You can keep them, and I promise you I will not trouble you longer.” Since that time this woman has abandoned the errors of the Church of Rome, and I hope she is, through Divine grace, experiencing the work of regeneration. The Priest, seeing he had not been able to succeed with the mother, went to the father and entreated him to abandon them, which he did immediately, bringing away with him one of his boys, the only one of the children who is a Roman Catholic, saying “since I have some authority over you, you will come with me.”

L. B. being in the village of Chateauguay on the day of the feast of the Ascension, had a good opportunity of giving his testimony to the truth, before many Canadians, and he has been obliged to testify of his faith before three Priests, a Jesuit, his father, and many others who gathered round about them. I shall forbear to tell you the insults and mockery that the Priests offered on this occasion, only I must tell that these gentlemen not content to insult L. when he was not insulting them, commanded repeatedly the Canadians to put the dogs after the young man, and cried, one can damn himself by reading and believing the Bible?

Lastly.—Some days ago I had a visit of another converted Canadian, from the U. S., and I was much interested by the facts he gave me. I

invited him to remain in my house one or two days. I have learned from him that in different places of the U. S. there are many Canadians who have lately embraced the Gospel, and that in many Counties Associations have been formed to enlighten and instruct the French Canadians who may have settled there. He made me understand also how desirable it would be to make a Missionary tour in these places and some others to which, perhaps, Providence might lead me. I might be able to give you many other interesting facts of a similar kind, but from the above statements you can easily perceive that there is no lack of work."

From the preceding details, it will appear that a wider field of Missionary enterprise is already opened up than it is possible for the Synod to embrace, with the limited agency at present employed. But besides the work already entered on, other schemes of vast importance present themselves, to two of which the Committee would especially call the attention of the Synod, as being likely, if well conducted, to lead to the most beneficial results.

The first is the formation of Protestant settlements, by Emigrants from Switzerland, and Old France. It must at once appear if such a scheme were systematically followed, that it would remove some of the most formidable difficulties that the Mission has had hitherto to contend with. In his last quarterly report to your Committee, the Missionary enters largely on the advantages that would result from this scheme, and presents a very interesting correspondence with Mons. J., Seigneur of—— who is prepared to concede his property on the most favorable terms to French or Swiss Protestant Settlers, in lots of fifty acres each. He has offered fifty acres for the site of a Church, Glebe, &c., to the Presbytery, or Trustees appointed by them, if it be deemed expedient to co-operate with him in carrying out his plans. That the Synod

may have a more distinct conception of the advantages that are likely to result from this scheme, when fully matured, the Committee submit the correspondence that has already taken place, and crave advice on the subject.

The second is, the establishment of a branch of the Mission in the lumbering districts of the Ottawa. A great number of men, chiefly French Canadians and Scotch, are employed in cutting and carrying out to the large rivers timber, during the winter—and in the summer months floating it to Quebec and Montreal,—a class of men whose moral and spiritual education has hitherto been utterly neglected. Their laborious and dangerous avocations, lead naturally to a recklessness of character—and not only deprive them of the softening influence of social life, but prevent them from attending the stated ordinances of Worship. It has been suggested, that a devoted Missionary stationed at some place near where the rafts are prepared in the spring, might have many opportunities of imparting to these men religious instruction and sound moral advice. Besides occasionally visiting them in their scattered cantonments in the woods, and occasionally assembling them in small groups for evening Worship, he would have an opportunity of addressing them on the eternal interest of their souls, while refitting or preparing their rafts. The sad condition of these men cannot be contemplated without the most mournful reflections. Can nothing be done for their moral and spiritual benefit? Is there no one to care for their souls? We think much may be done, and that it is peculiarly the province of a French Missionary Society to enter on the work. It is one, it is true, that will not attract the notice or obtain the applause of men,—it is one that must be steadily perse-

veringly, and boldly conducted. It must be conducted at considerable expense, and in the face of much opposition, and without any of the satisfactions gratifying to the natural heart. The sole reward to be looked for is "the favour that cometh from God," and the "hire of immortal souls". Whether it be expedient for the Synod to enter on this field of labour it is for themselves to determine; but if on "counting the cost" they feel prepared, trusting to Divine strength, to engage in it, we think it would manifest more than any thing else, that there is a measure of spiritual life animating the body, that augurs well for the spiritual welfare of their own flocks, as well as the general interests of the community.

To accomplish these plans we must call in the aid of the friends of Christ Jesus, both in the States and in Great Britain: many, we are persuaded, would give glory to God if called to contribute to the accomplishment of so important a work. We must look to the Protestants of France and Switzerland for qualified Missionaries, and we would earnestly recommend that an Agent be sent to select such as may be well suited for the peculiar and arduous task to be assigned to them, and to receive the contributions of the pious. A well qualified Missionary Agency can hardly be obtained by correspondence. Besides delay and neglect, * and disappointments arising from improper

* The Convener addressed letters to two of the most distinguished ministers in Geneva, detailing the state of the Mission, and craving their advice. No notice was taken of these communications: they were sent together with the two first annual reports, by an individual who promised to put them into the hands of the persons to whom they were respectively addressed—whether this trust was faithfully executed, or whether some secret malign influence operated to prevent replies being given, we cannot tell, but from this it is apparent that little can be done, in the way of correspondence to supply the Missionary Agency.

appointments, it cannot be expected that any one ignorant of the peculiar circumstances of the case could make a judicious selection—and upon this under God must the efficiency of the Mission depend. The Committee have the satisfaction of stating that it appears by a letter from the Rev. Abbe Maurette, dated Prison Ste. Pelagie, to Mr. Klauf, that his views are still turned to this country, as the sphere of his future ministrations. It is known to the Synod that Mr. M. has suffered fine and imprisonment for the publication of his book, entitled “The Pope and the Gospel,” in which the enormities of the Priesthood are exposed, and the un-scriptural character of many of the doctrines of the Romish Church demonstrated. His imprisonment terminated in July, and should he be, in the providence of God, brought to this country, we may anticipate much success in the dissemination of the good seed of the word, by a man of his bold and enterprising mind.

Since the meeting of Synod we have been informed by a private letter that Mr. Maurette has been released from prison, and was actively employed in preaching the gospel of his blessed Master—that his services were eagerly sought after—and such was the general awakening in many parts of France, to the importance of religious truth, that in the opinion of the writer it was doubtful whether his services could be spared. He seems most devoted to the cause of the Gospel. He thus writes: “I can assure you that I am still in the same mind” (that is of proceeding to Canada) “having nothing so much at heart as to be able to say all my life long, Lord what wilt thou have me to do—I am ready to do thy will: the gospel teaches me that it is the master who sends his servants into his vineyard; therefore let the Master command, I am ready to obey without looking back.”

We have as yet been unable to obtain any definite information respecting the Huguenot settlers in the District of Gaspé, and are unable to give any authentic statement either of their number or religious condition.

The present state of the Congregation in Montreal, is thus described in the Missionary's own words. "Since last year a new family composed of five persons attend the preaching of the word—and three others for some time past eagerly listen to the gospel; besides, at present our Divine service is generally attended by a greater number of hearers than formerly, and I have the satisfaction of beholding very frequently at our religious assemblies some respectable Canadians, who are strangers to me, but who seem to be affected with the truths it is my privilege to make known to them." The accuracy of the statement, Appendix B. of last year's Report, being questioned by some inimical to Mr. Lapelletre, the Committee report, that after strict investigation they are confirmed in their belief of its accuracy in every respect. Mr. L. has presented a statement more in detail—(see Appendix,) which is valuable, in as much as it gives a comparative view of the numbers that remain members of the church, or who have joined other Protestant bodies, and those who have returned to the Church of Rome, or attend no place of religious worship.

The Committee have great pleasure in repeating their report of preceding years, that the Missionary has uniformly been treated with the utmost respect by his Roman Catholic fellow subjects—nothing like direct persecution has been manifested—and except in a few instances, of disturbance during the hours of worship, by some idle and ill disposed persons from without, every

thing has been conducted peaceably. His great object and aim being to inculcate the truths of the blessed Gospel, and to leave the issue to God—he has met with nothing of that spurious martyrdom which some affect to believe to be the only sure tests of their fidelity. Difficulties he has indeed had to contend with. To some of these we have referred. Those which spring out of the nature of the mission he thus describes :

“ It cannot be concealed that the Canadians have generally more or less reluctance to accept the Gospel, but I am convinced that iniquity, ignorance and superstition are no longer the first causes of it : the light has shone upon them, a deep persuasion has been grounded in the hearts of many by the word of God, and by the testimonies given to its truths by the servants of our Lord. And therefore, what keeps them back from the narrow path, is the fear of being ridiculed, or the yoke of the opinions of men ; the love of the world and of its vanities, and the slavery of passion are the principal causes which prevent them from receiving the truth as it is in Jesus ; though they are persuaded in a great measure of the folly of their ways, of the corruption of the doctrines which they seem to profess, and of the divinity of those that we proclaim. And it is my firm conviction that these happy results are, at least in a great measure, the fruits of the labours of the French Missionaries who evangelize this country. There is scarcely a solitary place among those that I have visited, in which the people are not disposed to listen attentively to the word of life ; seldom they manifest a great attachment to their relics, or place confidence in the rites which their religious system prescribes as means to acquire the Divine favour and their future felicity. They never fail, scarcely, to acknowledge the advantages and even the superiority of the doctrines that we announce to them, over those that they profess : only, they say, they ought to follow the path which is pointed out to them by their spiritual leaders, and by the habits of their forefathers ; believing sincerely, that should they be in the wrong way the fault will not be imputed unto them, but unto their instructors in Divine things. Some in different places, have often declared to me, that they had lost all confidence in their religious ceremonies ; whilst some others assure me that God Almighty is now the only object of their adoration ; and some have said, that they seek his mercy through our

Lord Jesus Christ, alone. But as they have not been further than these simple declarations, they belong still to the confused crowd of the enemies of the Gospel, they do not appear even to have the idea of taking any determination whatever on any religious subject, so long as the great mass of the people perseveres in the same lethargy ; and there is no probability of apparent success, until that a sufficient number of them be decidedly roused and gathered together.

“For the present in almost all cases in which a conviction of truth seems to exist, the great obstacles which prevent a radical change is, the fear of the world. They dread the defamations and the abandonment to which they would be inevitably exposed, in forsaking the path of their old habits. If it were not for these terrors, a great many who remain, Roman Catholics in this country—would have I have no doubt, abandoned already their vain and pernicious superstitions.

“But the power of prejudice over the people is still so strong, that it is not in the power of man to destroy it. Wherefore we place our confidence in Him who is mighty in wonders, and who would be able in a moment to break those chains hammered by pride and riveted by prejudice, and bring these slaves from their actual bondage to the benefits and to the liberty of a spiritual enfranchisement.

“However we must not forget that we have also a work to do ; that it is a sacred duty incumbent on every disciple of our Lord, to render testimony to his truths, and to make known unto the world the glad tidings of salvation. And, in order to give free course to the word of life we must seek to obtain first the confidence of the people, and prove to them that our principal desire in evangelizing them is to see their souls saved ; and therefore we ought to give ourselves to the work, and give also of our substance according to our different capacities ”

In reviewing the history of the Mission for the last two years, the most important feature that presents itself, is, that the Gospel has been preached to many Canadians who have not yet thought it their duty to become members of the Church. They have listened with earnest attention to the exposition of God’s Holy Word, and in some instances with surprise, to find that the religion of Protestants inculcated the fear of God, love of Christ the

Saviour, and good will to all mankind. It is not many years since there was a general impression among them that Protestantism was a species of Atheism—something not only opposed to all Ecclesiastical authority, but subversive of every religious and moral principle. The taking out of the way of such a stumbling block must contribute in no slight degree to produce that state of mind which is fitted for the reception of the Gospel, and if the Mission has been instrumental to this end, it has been greatly blessed by Him who ruleth over all, and who worketh in his own way, and in his own time. We must have been inattentive indeed, to the great events of the past, and must be no less careless observers of what is passing in the present time, if we are not impressed with the conviction that God has a controversy with the nations of the earth, and that from the discord and confusion introduced by human passions and human crimes, he will make his own glory and power appear in the universal establishment of the kingdom of his dear Son, and the peace and righteousness of his reign. That this will be effected, mainly through the preaching of the Word, we firmly believe. If like the precursor of our blessed Lord, our Mission will be honoured in “preparing the way of the Lord,” even though it should be in a very limited extent, like John, “it will fulfil its course.”

All which is submitted.

ALEX. MATHIESON.

Conbener.

APPENDIX.

No. 1.

ABSTRACT OF ROLL OF MEMBERS

Of Congregation, and Members in full Communion, of the French Protestant Mission Church, Montreal, since its commencement, in May, 1841.

Since the establishment of the Mission 165 persons have been Members of the Congregation, of these—

- 47 have left—attend no Church.
 - 34 returned to the Church of Rome.
 - 11 have gone to the United States.
 - 3 joined Missionary Society.
 - 1 joined Baptist Church, Grand Ligne.
 - 5 Dead.
 - 1 joined Congregational Church at Chateauguay.
 - 32 still remain.
-

134

31 in full Communion with the Church.

- 165 = Of these—
- 5 have gone to the United States.
 - 7 joined Missionary Society.
 - 1 “ Free Church, Quebec.
 - 1 “ Baptist Church, Grand Ligne.
 - 1 “ Congreg’nal Church, Granby.
 - 1 returned to Church of Rome.
 - 3 attend no Church.
 - 12 remain.

Beside the above, many Canadians have frequently attended public Worship, although they never became members of the Church.

There have been

- 4 Marriages,
- 11 Baptisms.
- 5 Burials.

No. 2.

COLLECTIONS AND DONATIONS.

			£	s.	d.
1843.					
Sept. 24.	By Collection, Hamilton, Rev. A. Galc, ...	...	5	0	0
	do. Scarboro', Rev. J. George, ...	...	5	0	0
	do. Esquesing, Rev. P. Ferguson, £3	0 0			
	do. do. Building Fund, ...	1 0 0			
	do. Kingston, Rev. J. Machar.	8 0 0			
	do. Toronto, Rev. J. Barclay,	11 5 0			
	Donation, Philip Box, Esq., per Mr. Rintoul,	0 5 0			
			<hr/>		
			£23 10 0		
	Pr. draft, J. Shaw, Esq. £23	2 0			
	Cash,	0 5 0			
	Expenses and Postage,	0 3 0			
			<hr/>		
			23 10 0		
			<hr/>		
	Off Building Fund transferred, postage and charges, ...	...	22	7	0
Oct. 3,	By Collection, Smith's Falls, Rev. Geo. Romanes,	...	1	5	0
Dec. 26,	do. Pickering, Rev. Jas. Lambie, ...	...	4	7	0
1844.					
Jan. 6.	do. Peterboro' Miss. Ass'n, pr Jacob Hall,	...	5	0	0
23,	do. Sarnia, Rev. Wm. M'Alister, ...	...	3	0	0
3,	By Donation, Rev. James Anderson, Ormstown, ...	...	1	0	0
Feb. 2,	Collection, Melbourne, Rev. J. McMorine, ...	...	1	10	10
March 7,	do. Bytown, Rev. A. M'Kidd, ...	...	9	3	4
	do. Beauharnois, Rev. W. Roach, ...	...	2	6	8
	do. Beechridge, ... ..	...	0	13	0
	do. Lachute, Mr. Henry, £2	2 6			
	Sundries,	0 8 9			
			<hr/>		
			2 11 3		
June 25,	do. Seymour, Rev. Mr. Neil, ..	...	2	10	0
14,	do. Brockville, Rev. J. Cruickshank,	...	4	5	
	do. St. Andrews Church, Montreal,	...			
	Dr. Mathieson, ... £10	15 0			
	Donation, W. Edmonston, Esq.	2 10 0			
	do. J. DeWitt, Esq. ...	1 0 0			
	do. Rev. R. Craig, Rothsay	1 4 4			
			<hr/>		
			15 9 4		
	Collection, Dundee, Rev. D. Moodie, ...	...	0	4	5
	do. Huntingdon, Rev. W. M. Walker,	...	0	12	0
July,	do. Dundas & Ancaster, Rev. M. Starke,	...	4	10	6
	do. Beechridge, per Rev. T. M'Pherson,	...	1	12	6
	do. Toronto Township, Rev. Andw.	...			
	Bell,	£1 16 10			
	Donation, Rev. Andw. Bell,	2 10 0			
	Collection, Caledon West, per do.	2 15 10			
	Donation, M. D. McMillan, Erin Mills,	0 5 0			
	do. John M'Kee,	0 5 0			
	do. Mrs. Dalziel, & Miss Dalziel,	...			
	Vaughan,	0 6 3½			
			<hr/>		
			7 19 0		
			<hr/>		
			Carried Forward, £98 16 10		

			£	s.	d.
		Brought Forward,	98	16	10
	Donation, Rev. George Bell,		1	0	0
	Collection, Rev. J. McKenzie, Williamston,		5	0	0
May, 1;	do. Kingston, Rev. J. Machar,		14	14	9
	Donation, Jamah, per Colonial Committee,		6	2	6
	Collection, Eldon, Mr. Lambie, ... £1 10 3				
	do. Reach, do.		0	10	0
	do. Markham, Rev. M. Galloway, 1 9 7				
	do. Scarboro', Rev. J. George, 3 0 0				
			6	9	10
	Paid Mr. Lapelletrie,		2	0	5
			4	9	5
	Collection, Rev. D. McMillan,		1	15	0
	St. Paul's Church, Ladies' Association, Montreal,		8	0	0
	Donation, Mr. Purkiss, Osnabruck,		0	5	0
	do. Dr. Craigie, Hamilton,		0	10	0
	Collection, Dalhousie Mills, per A. Cattenach, Esq.		2	5	0
	do. St. Andrew's Church, Quebec, paid Mr.				
	Lapelletrie		20	0	0
March,	Collected by Mr. Lapelletrie, Rev. W. Bell, Perth,		2	10	0
	do. do. do. Thos. Wilson, Perth,		9	2	6
	do. do. do. A. Friend,		0	3	0
	Cornwall, Mr. Urquhart,		4	5	0
1845	do. do. Donation,		0	15	0
Jan. 9,	do. Share of Missionary Collections, at prayer				
	meetings,		5	0	0
29	Beckwith, Rev. J. Smith,		2	10	0
	Montreal, St. Andrew's Church,				
	Dr. Mathieson,		£10	0	0
	Ladies' Association of do.		£5	0	0
			15	0	0
Feb. 28,	Rev. W. Bell, Perth, for 1844, ... £2 10 0				
	do. do. do. 1845, ... £2 10 0				
			5	0	0
	Lachine, Rev. Mr. Simpson,		£4	7	6
	do. — Finlayson, Esq., Donation, £3 0 0				
			7	7	6
	St. Eustache, Sundries, per account,		1	3	6
May 10	Cumberland and Buckingham, Rev G Bell, per Mr.				
	Petrie,		2	10	0
	do. do. per Mr. Bell £2 10 0				
	do. do. additional, £1 10 0				
			4	0	0
July 16,	Osnabruck, per Rev. J Purkiss,		1	5	0
Sept 16,	Cornwall, Rev. H. Urquhart,		5	0	0
	Perth, St. Andrew's Mis. Ass. per Mr. McPherson		10	5	0
June	Esquesing, Rev. P. Fergusson,		3	15	0
	Durham, Rev. J Anderson, per M. Lapelletrie, ...		1	10	0

Carried Forward, £235 11 10

					£.	s.	d.
				Brought Forward,	235	11	10
	Huntingdon, Rev. J. Anderson, per M. Lapelletrie,				2	8	6
	St, Michaels,	do.		do.	0	8	3
	Georgetown, Rev. J. Muir,	...	...	...	2	1	3
	J Pickering, Rev. J. Lambie,	...	...	...	4	6	6
	Beauharnois and St. Louis, Rev. W. Roach,	...	...	...	2	8	9
	Toronto, Township, per Rev. A. Bell,	...	...	...	2	0	0
	Nelson, Rev. W. King,	...	...	...	1	10	0
	Toronto, Rev. J. Barclay,	...	...	...	5	5	0
	Scarboro', Rev. J. George,	...	...	...	3	10	0
	Packenham, Rev. A. Mann,	...	...	...	0	10	0
	Kingston, Rev. J. Machar,	...	...	...	17	0	0
	Bytown, Rev. A. McKidd, per Mr. Lapelletrie,	...	...	...	4	16	6
	Chatham, Rev. W. Mair,	...	...	£1 15 3			
	Grenville, do. do.	...	...	1 14 6			
	Hawkesbury, do.	...	...	2 1 3			
					5	11	0
Sept.	St. Paul's, Montreal, per Mr. Bruce,	...	...	...	5	0	0
	Quebec, Rev. Dr. Cock,	...	...	...	46	0	0
					£348	3	6
	Balance,	...	...	...	49	10	11
					£397	14	0

					£	s.	d.
	To Balance from Cash account due Treasurer,				12	4	10
	M Lapelletrie's Salary, to July, 1, 1844	£120	0	0			
	Off, paid to account,	20	0	0			
					100	0	0
	do. do.				120	0	0
	Mr. Niel's Salary to June, 1844, ..	...	...	...	73	0	0
	do. for poor families per account,	...	...	...	1	0	0
	Mr. Starke, per account, printing,	...	...	...	8	17	0
	do. do. do.	...	...	...	1	10	0
	Mr. Bruce rent of Chapel,	...	...	...	5	0	0
	Mr. Lapelletrie's travelling charges to Bytown, and making collections,	...	...	...	2	18	0
	do. do. do. to Huntingdon,	...	...	...	1	5	0
	Mr. De Witt, rent of Chapel,	...	...	£6			
	Off, Donation,	...	...	1			
					5	0	0
	Repaid Mr. Pringle, of Kingston, collection for printing fund, sent by mistake to F. P. M.	...	...	...	8	0	0
	Expenses on Mr. Shaw's account	...	...	...	0	4	7
	Postages and casual expenses, 1845,	...	...	...	3	5	0
	do. do. do. 1845,	...	...	...	4	5	0
	Discount on C. W. Bills,	...	...	...	0	10	0
	Mr. Lapelletrie, travelling charges to Quebec,	...	...	...	0	15	0
	do. Salary, to 1st. November,	...	...	...	50	0	0
					£397	14	5

No. 3.

LIST OF CONTRIBUTIONS FOR ERECTING A FRENCH
PROTESTANT CHURCH, IN MONTREAL.

Lord Metcalfe, Governor General, £10.

CONTRIBUTIONS IN
TORONTO.

	£.	s.	d.
W. Wilson,	1	5	0
John Cameron,	1	5	0
Judge A. McLean,	5	0	0
John Ewart,	1	0	0
H. Scobie,	0	10	0
I. Buchanan,	2	10	0
John Carter,	0	5	0
Rev. John Barclay, ...	1	0	0
Messrs. Smith and Mac-			
Donell,	2	10	0
W. C. Ross,	1	5	0
John Brown,	0	10	0
T. K.,	0	5	0
C. R.,	0	5	0
Mr. Mitchell,	1	5	0
S.,	0	10	0
D. Maitland,	0	5	0
G. Urquhart,	0	5	0
D. S. Ross,	0	10	0
G. Denholm,	0	5	0
A. McDonell,	0	5	0
Campbell & Hunter, ...	0	2	6
Cash,	0	8	9
Mr. Workman,	0	5	0
T. C.,	0	2	6
T. Thompson,	0	2	6
W. Henderson,	0	10	0
Robert McKay,	0	5	0
B. Torrance,	0	5	0
W. Macfarlane,	0	10	0
A Friend,	0	10	0
Mrs. R.,	0	10	0
Elizabeth Dunlop,	0	10	0
Mrs. Thorne,	0	10	0
A Friend,	0	2	6
			£25 8 9

CONTRIBUTIONS IN
KINGSTON.

A Col. in St. Andrews			
Church,	£9	3	6
Rev. P. C. Campbell, ...	1	5	0

	£.	s.	d.
Rev. John Machar, ...	1	5	0
" Principal Liddell,	1	0	0
" Robert Murray, ..	1	5	0
" P. Williamson, ...	0	10	0
Mr. Taibult,	0	10	0
Angus Macdonell,	0	2	6
T. Parke,	0	10	0
T. Carey,	0	5	0
Miss Alexis Fisher,	0	5	0
Agnes Maude Machar, ..	0	3	0
Miss Fisher's School, ...	0	4	4½
Cash,	0	2	6
Cash,	0	1	3
Cash,	0	2	6
Cash,	0	1	3
Cash,	0	1	3
Cash,	0	1	3
Cash,	0	1	3
A Friend,	0	5	0
A Friend,	0	2	6
A Friend,	0	2	6
Cash,	0	2	6
Cash,	0	2	6
Cash,	0	1	10½
The McNab,	0	10	0
T. King,	0	10	0
W. Fergusson,	0	10	0
Mr. Urquhart,	0	2	6
F. Henderson,	0	5	0
D. Christie,	0	5	8
F. A. Harper,	0	10	0
T. A. McDonald,	0	10	0
C. Edie,	0	5	0
T. Waddel, Junior,	0	5	0
T. Fraser,	0	5	0
Thomas Greer,	0	5	0
B. Ross,	0	2	6
Mr. Martin,	0	2	6
Mr. Bonner,	0	5	0
Mr. McKendrick,	0	5	0
Hugh Ross,	0	5	0
William Gregg,	0	5	0
T. Harper,	0	5	0
R. McCormick,	0	5	0

	£	s.	d.
R. McCammon,.....	0	2	6
Mrs. McNabb,.....	0	10	0
Mrs. Strange,.....	0	10	0
Mrs. Bone,	0	1	3
Mrs. McLean,.....	0	5	0
Mrs. Mayne,	0	2	6
Miss. Shaw,.....	0	5	10
Cash,	0	2	6
Cash,	0	2	11
	£26	4	0

CONTRIBUTIONS AT ELDON,

Collection at Reach by Revd. M. Lambie,.....	0	10	0
Collection in the Church, ..	1	10	3
Revd. M. Lambie,.....	0	5	0
	£2	5	3

CONTRIBUTIONS IN BROCKVILLE.

Rev. J. Cruickshank,...	£1	0	0
Honorable W. Morris...	1	5	0
Hon. J. Morris,.....	1	5	0
T. Bland,.....	0	10	0
Messrs. Watson & Collins	1	0	0
John Reid,.....	0	5	0
A. Fyfe,.....	0	5	0
R. Pedin,.....	0	5	0
A. McKee,.....	0	10	0
Cash,.....	0	10	0
Mrs. Malloch,.....	1	0	0
Mr. Morris,	0	10	0
	£8	5	0

CONTRIBUTIONS IN PERTH.

Rev. T. C. Wilson,...	£1	0	0
A. T. Cameron,.....	0	10	0
Mr. Glass,.....	1	0	0

	£	s.	d.
M. Fraser,.....	0	5	0
R. Matheson,	1	5	0
John Malloch,.....	1	5	0
Revd. W. Bell,.....	0	10	0
Th. Brooks & Co.,.....	0	10	0
Mrs. Wylie,.....	1	0	0
Mrs. Bell,.....	0	5	0
Col. in St. Andrew's Church,	3	3	6
H. and T. Bell,	1	0	0
John Ferguson,	0	5	0
John Haggart,.....	0	10	0
John Brown,	0	10	0
George Millar,	0	11	0
D. McMartin,.. ..	0	5	0
A. McMillan,.....	0	15	0
H. Graham,.....	0	10	0
T. Radenhurst,	0	10	0
A. Thom,	0	5	0
Cash,	0	1	6
Cash,	0	2	6
Cash,	0	2	6
	£16	1	0

CONTRIBUTIONS IN CORNWALL.

Revd. M. Urquhart, ...	£1	4	6
James Pringle,	0	10	0
William Kay,	0	10	0
	£2	4	6

RECAPITULATION.

Lord Metcalfe,.....	£10	0	0
Toronto,	25	8	9
Kingston,	26	4	0
Eldon,	2	5	3
Brockville,	8	5	0
Perth,	16	1	0
Cornwall,	2	4	6
	£90	8	3

Amount of Building Fund, ...	£162 14 2
Collected by Mr. L. per Acct., ...	90 8 3
Scott & Wybidge, per Mr. Lambie,	2 5 6
Donation, per Mr. Henderson, ...	1 0 0
J. Carter, 5s.; Cash, 5s., per Mr. Lambie,	0 10 0
Per Draft, W. Wilson, Esq.,	
R. P. Crooks, Esq., ... £1 5 0	
J. Bell, Church Street. ...	0 10 0
His Brother, ...	0 2 6
	<hr/> 1 17 6
	<hr/> 258 15 5
	28 19 7
	<hr/> £287 15 0

Still due on House in Dorchester Street, used as a Chapel, £130 0 0


Balance due Treasurer, ..	...	...	...	28 19 7
				<hr/> £158 19 7

Paid to acct. of House in Dorchester

Street, ..	...	...	£220 0 0
Cardanal, for commutation of do. ...			20 7 6
J. J. Gibb, Esq., for Deeds, ...			1 10 0
Clap-boarding House, Benches, Paint- ing do., Pulpit and repairs, ...			31 5 6
Expenses, Collecting Fund ...			14 12 0

£287 15 0



 The Congregations that have not made Collections for the French Mission Fund, for the years 1844 and 1845, are requested to make, and send them to the Convener without delay.

Much malicious opposition to the Missionary has been displayed during the course of the past year, which has not been adverted to in the Report, being more of a personal than general character ; and also, because the accuser having refused to submit to ecclesiastical authority, the case has been referred for settlement to another court.

APR 30
1845



APR 30 1926

APR 30/26

